

fluent friends, really need them. Their object is to obtain freedom from home restraint, and what she would call the glorious liberty of being her own master.

But remember I would not say one word against the employment of women, when it is a real (not imaginary) case of necessity. There are cases when these remarks concerning woman's work may not be applicable; yet with all this there are duties that can be performed, and work that can be had, that would better suit the inclination, strength, modesty and taste of man than trying to compete with him for some of the harsher and sterner occupations of life. In a really healthy state of society no well-disposed girl ought to lack the situation for which she is best suited, and for which she was ordained—the situation of a happy wife.

2. A wife's opportunity. It is supposed by the Apostle, not by any means as a necessity, that a woman has married an ungodly man. Alas! how often do we see this the case. There is so much thoughtlessness with regard to the marriage state, and it is entered upon so lightly, that godly women often do marry ungodly men; and more than that, we see decent girls marry worthless scamps, and females of the highest refinement casting in their lot with drunkards or worse. It is a foolish risk and will often bring nothing but misery and woe. But it is a case of despair. Peter was alluding to one of the worst of all conceivable instances, that of a woman having a *heathen* husband. Now, a heathen husband would hold the very lowest views of marriage rights and marriage responsibilities. He would look upon his wife as his slave, and treat her with little more regard. And yet *here*, even here, the attempt of his conversion must be made.

How? not by raving bitterness. Not by lectures by day, and strife by night; but through the all-powerful method of self-sacrificing patience. Much more is gained by suffering than by triumphing, and by acts of love, than by preaching. Now, here we have the true picture of a model wife. We see her going forth to her daily uncongenial toil with alacrity and peace. We see her doing her duty in her own quiet, gentle, unostentatious manner, attending to her husband, and trying to make him happy because she loves him, and at the same time following her various, religious, duties without obtrusive parade, or ignorant fanaticism. This must, when love to him and love to her God are the true motives, touch his heart and bring him conquered to her side, and humble at the feet of her God. What a noble mission is hers. Her love binds him with the strongest chains to her side, and her sacrifice and her humility causes him to love and worship the God who could inspire his beloved with such a loving spirit.

Such a wife we sometimes see, although she is not an every-day object. But, nevertheless, it is the picture drawn by the Apostle himself, and it is a picture that is more beautiful than any word can paint.

3. A wife's reward. "They may be won." And what a prize! An immortal soul. The soul of her husband. A prize for time and a prize for eternity. Earthly bliss and eternal glory for two. What a magnificent triumph. The triumph of gentleness over power. The triumph of a weak woman over the prejudice, the hardness, and may be the cruelty of a harsh and exacting tyrant. The triumph of love.

You, who are wives can accomplish this triumph. Some of you may be unhappy on account of these uncongenial unions. Are you going the right way to rectify the unhappiness? So many of you are ill-asserted. Here is a way by which the equality and happiness can be made perfect.

"Yes," you may say. "But do you think I am going to humiliate myself to bring about this state? I am every bit as good as my husband." Now let us coolly and sensibly argue this matter. Do you think that it is merely humiliation to do as Jesus did? To conquer we must stoop, and is well worth the "humiliation," if you desire to term it so. But in reality it is no humiliation. It is merely a pleasure to do the most trivial deeds for those whom we love. Then when we win a husband for Christ, it is indeed the happiest moment of our lives. But we must not forget the stern truth that if we neg-

lect to do our duty in trying to win our loved one to Christ, we commit a sin that we may eternally repent, and which may blast our happiness for eternity. This is acquired of us, and love dictates it. If we neglect or refuse we show that our love to God is not as strong as we thought it was. The woman who assumes the upper hand in a household—unblushingly assumes it, when there is no necessity for it, and when the assumption brings discord and unhappiness—disguise it as you may, ridicule it as you will—is a deliberate blow at the institution of God and can only end in misery. Beside all this it is perverting her marriage vow.

The struggle would not be long. Where love dwells in the heart and the home there is a mutual love the world cannot well comprehend, and this in itself is a silent power. The husband, if he is a man, will soon be won. The patient tear will do more to bring about a reconciliation than all the hard words in the dictionary hurled at his head in anger. Then the wife will have the richest blessings of God, for a married woman is a type of the church of Christ, the pure bride of the Lamb. As such, she holds the highest position of any human being—Love, honor, and glory which shall be ETERNALLY CELEBRATED.

—EDWARD MASON.

An Exposition of the Prophecies, &c.

BY J. B. LAIR.

Continued from last week.

Hear the Prophet, "As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with a fury poured out will I rule over you, and I will bring you out from the people, and will gather you out of the countries, wherein ye are scattered with a mighty hand and a stretched out arm, and with a fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and you shall know that I am the Lord. For in mine holy mountains of the height of Israel saith the Lord God, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and then will I require your offerings and the first fruits of your oblations with all your holy things, I will accept you with your sweet savor when I bring you out from the people, and gather you out of the countries, wherein ye have been scattered, and I will be sanctified in you before the heathen; and ye shall know that I am the Lord when I shall bring you into the land of Israel into the country for thee, which I lifted up my hand to give it to your fathers, and then shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all your evils that ye have committed, and ye shall know that I am the Lord when I have wrought with you for my name sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel saith the Lord. Ezk. 20: 33, 44.

These Scriptures show that there is a determined purpose on the part of the Lord God. The covenanted people must submit, and accept Christ, for the Lord says, "I have created them for my glory;" and He further says "I will not give my glory to another." Isa. 43: 11. But "it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down and destroy and to afflict; so will I watch over them to build and plant saith the Lord." Jer. 31: 28. And "behold the days come saith the Lord that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" Jer. 33: 14. These Scriptures are plain enough not to require any comment; but we pass to notice:

3rd. That the Lord will according to his word make another covenant with his people. The Lord by Isaiah calls it "an everlasting covenant;" 55: 3; 61: 8, also Jer 32: 40, Ezk. 16: 60. In Ezk. 37: 26, it is called a "covenant of peace as well as

an everlasting covenant;" also chap. 34: 25. In Jer. 31: 31, it is called "a new covenant," that the Lord will make with Israel and Judah. Paul in writing to the Hebrews 8: 13, speaks of the same thing, having reference to the time of the restoration of Israel and the new covenant which the Lord will make after they have accepted him, and in his 12th. 24v, he says that Jesus is the mediator of the new covenant; this is strictly in accord with the purpose of Christ in the second coming. Paul certainly understood the Prophets, for they agree admirably. This new covenant period belongs to the time when the Israelites shall have been gathered into their own land never to be removed any more; then is when the law shall go forth from Zion and the word of the Lord from Jerusalem Isa. 2: 3, Micah 4: 2.

This is the time when the Lord will multiply them, and increase them, and settle them on "their old estates," and will be better to them than in their beginnings." Ezk. 36: 11.

I must now hasten this chapter to a close; but supplementary to this I wish to add a few modern facts in testimony. Almost every school boy knows how utterly Palestine was destroyed and forsaken; but reading and observing people know now what a change is already coming over that country, I say already, for the reason that the change has but recently taken place, or rather began to take place. The facts are that all Jews in this country have their faces set Jerusalem-ward, in other words, they are only sojourners here and are looking forward to a time when they shall return to Palestine. I have statistics showing how rapidly they are now returning, although I cannot now put my hand upon the statistics, so I shall quote from memory—which will be found approximately correct.

In 1865 there were about 1,100 Jews in Palestine. In 1870 there were 7,000; in 1875 there were 17,000; in 1880 there were 23,000; in 1885 there were 30,000; and Mr. Oliphant, the English gentleman now living at Jaffa, (Joppa), and who seems to be greatly interested in the return and colonization of the Jews, said in his report last April, that there were now 40,000 Jews in Palestine, and that he had the names of 10,000 families of Jews on his books who were anxious to return, or rather settle in the land, and would do it just as soon as they could have assurance of protection, and support. These 10,000 families would swell the aggregate to a 100,000 besides others that would naturally accompany them.

The Prophet says "the Lord will save the tents of Judah first." Zac. 12: 7. And we see that it is the Jews that are returning first. This is remarkable.

Another prophet says "the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." Isa. 60: 9. Here is a remarkable fulfilling of Scripture, right before our eyes. Beyond controversy, England is the Bible Tarshish, and it is a fact, noticeable by the most casual observer that England is taking more interest in Palestine than any other country on the globe; and is doing more for the Jews.

Ever since *Ben, De Isreal* a Jew was premier of England, the English government have had something to do with the appointing power in Palestine, and the Rothschilds hold a mortgage on the land, that the Turkish government is not able to redeem and one of the Rothschilds visited Palestine last summer, secretly, looking at the country, no doubt with a view of taking it by the mortgage; if the Rothschilds should get it, which it is more than probable they will—it would then become a dependency of England at once. In fact it is important for England to have Palestine, for the better protection of her interests in Egypt, and she is looking in that direction. Within the last few years England has acquired the Isle of Cypress, off the west coast of Palestine, which is the best marine harbor in the world. This is all important, and then adding to the fact that Mr. Oliphant an Englishman, is at the head of the colonization scheme in Palestine, and that the Jews are almost a power in England, in possession of fabulous wealth, and liable to obtain Palestine and bring it under English protection for the time being, all portends to the fulfillment of the prophet's language that their ships shall be first to carry them back to their land. From these facts we ought to learn a lesson. Christ taught the Disciples a lesson from the Fig tree; and when we see all the signs pointing to the coming of Christ according to the prophecies, we ought to know that it was nigh, even at the door. And according to Christ's own teaching it is of very great importance; and why should it not be, to every Christian? The thousand years reign "with Christ" is of no small import to the Christian. As the Bible is full of it, let us study it and learn all we can, that we may be found watching when the Master comes.

Olathe, Lan.